

In the East Again.

After a prolonged stay west we returned to our former home at New Enterprise, Pa., and have met and worshiped with the brethren and sisters; and thought it might be interesting to the readers of the EVANGELIST to hear how the work is progressing here.

Last season the Brethren built a handsome church in the village. Since they have occupied their own house of worship the meetings have been increasing in interest and attendance. Bro. Wm. Spanogle, the former pastor occupied the pulpit on Sunday evening and preached with his usual fervor and eloquence. The brethren here have a very interesting and interested Sabbath school. It is a pleasant sight to see the bright faces of the little ones as they gather in the school on Sabbath morning to listen to the teaching of that genial lover of children, brother Jacob Replogle, and his efficient assistant, sister Sadie Hochendarfer. And the singing of the little children makes us think of the time when the little ones from every Sabbath school throughout the world shall stand before the throne in our Father's Kingdom singing the praises of Him who has died to redeem them. We still find Bro. Jacob Furrey here superintending the school, and hope he will remain here in that capacity, until he is called to higher service in the kingdom above. He has been in the New Enterprise Sabbath school as superintendent, or teacher, since its first organization twenty six years ago. The prayer meetings here are the most interesting I ever attended. As we sit with the brethren and sisters and listen to the expounding of the scripture lesson we feel the influence of the Holy Spirit and know that He has not left us, but his inspiring is to strive for more love and the charity that thinketh no evil of our brother; and also to better endeavor and higher Christian culture. There is a Christian love and union manifest that shows to the world that these brethren have been with Jesus.

We are glad to know that there is a church here where all of every Christian name are made welcome and can feel at home. We hope and pray that from this church may always go out a stream that will make glad the hearts of the people in this community.

BARBARA SNOEBERGER.

New Enterprise, Pa.

Things In General Some Things In Particular.

A Dead Mouse—Bro. Mallott, with love to you and prayers for your success, I would say you are welcome to the supposed concession made in the assertion: "The mountain labored and brought forth a mouse," but you forget the mouse was dead, brother.

The Gospel Messenger forgetful—The following note was published in the *Baltimore American*, Sept. 21st. "Rev. John C. Moomaw, whose recent death, in Roanoke county, has been announced, applied during August to the Equitable Life Assurance Company, of New York, for a policy of \$10,000, was examined and accepted. The policy, in due form, was delivered to him, only twelve hours before he died." The G. M. forgot to mention this item in its notes concerning Bro. Moomaw.

Bro. Bashor Mistaken—Our Bro says: "Brother McFaden's 'wheel in a wheel' is the kind of machinery some fear. We felt the centrifugal force of that modest invention when we fell flat, of our backs at Arnold's Grove and Bismark, Kansas." Our brother is mistaken; he did not feel the force of that kind of a wheel. My wheel is a gospel wheel. The kind he felt, was a man-made wheel.

A Wheel Within a Wheel—The figure was taken from Eze. 3:15: "Their appearance and their work was as if they were a wheel in the middle of a wheel." The illustration is all right. For instance, there is the national wheel, one country, many states, wheels moving in a wheel, church wheel. There is one church, yet many congregations, wheels moving in a wheel, so with our work. There should be one missionary work, yet each state have her part, wheels moving in a wheel.

An Incorporated Body—We all know the church is an incorporated body. What I want to know

is, is the plan laid down for coming together in convention—the plan laid down in the articles of incorporation. An incorporated body, must have articles of incorporation. Have those articles been brought before the church?

A collection for the college—We lifted a collection for the college. It amounted to \$8.70. We had given our notes, but people attend church who are hardly ever called on to give. We did not wish to slight any, so lifted a basket collection and turned it over to Bro. Holsinger, if every congregation would do the same, we would soon hear the words: "The debt is paid."

During the past month I have been sick, and had to cancel work, for this reason I did not get to Bro. Shaver's county, or to the S. S. convention in Berlin, for which I am sorry; but was not able to travel. I mention this here that the Brethren might understand that my absence was owing to circumstances beyond my control.

Foot-washing troubling our Baptist friends—The following letter is copied from *The Baptist Flag*, Sept. 22nd.

"REV. D. B. RAY, Dear Bro: What would you think of a Baptist church that makes feet-washing in connection with the Lord's Supper, binding on her members by a constitutional act? Do you think they are observing the ordinances as delivered by Paul? Answer through the *Flag*, and oblige yours truly. I. R. Snodderly, Asotin, W. T."

I often see such letters in Baptist papers. Evidently God's children are not all in one fold, speaking in a human manner.

Ray's Debate a Failure—D. B. Ray, had a debate with Stein, in which foot-washing was discussed some time ago. Ray published his part in answer to such a letter as the above, but it evidently failed to accomplish the object, as the editor says in answer to the above letter: "To observe feet-washing in connection with the Lord's Supper, is not keeping the ordinances as they were delivered. Feet washing was never made a church ordinance or connected with a church ordinance by Jesus Christ or any of the apostles. We hope to have time to publish a pamphlet, setting forth the feet-washing question from a Bible stand point." Now this noted debater failed to set forth the question from a Bible point of view, or he made a failure in defending his side, in our judgment he failed in both.

The Tract Society Still at Work—We yet live, more and have our being, and could do more if our work was better appreciated. We do not ask for much and feel that we should be encouraged. If we can give our brain, our blood, our nerve force, our life, to the work you can certainly help the balance, we have evidence of doing a good work and we expect to do more. We set our minds to distribute one million pages during the year, perhaps we will—you say: perhaps not—well I will tell you more later. I am getting ready a statement and will mail in due season.

If any one fails to hear from us in a few days after writing, drop a card. Many things may occur, and we want to do just what we promised, and will do so.

Books as well as Tracts—We have made arrangements with two of the largest publishing houses in the United States, and will act as general agents for them. We will also employ ladies and gentlemen to form clubs for these books and Bibles. We will make these works low to members of the church, and a special discount to members of the Tract Society. What little comes to us will be put in tracts. We have three pamphlets of our own in preparation which will soon be ready. We will give particulars to any one interested.

One of the members of my own congregation lectured me about writing only half my name, so I will bring a smile to his lips by signing myself,

JOHN DUKE MCFADEN.

The New Life.

Christian duties are the fruits of Christian doctrines. The Bible is not a book of rules and recipes for living, but one of great principles. True living is the fruit of genuine knowledge. We are

first to be good, then do good, and we shall reap if we faint not. Sanctification is a supernatural work, begun in a new birth. It is progressive from the new birth until we are crowned. The seed of the Word in the heart develops into a tree, of life. The leaf of the profession is green, and our fruitage is thirty, sixty, or a hundred fold.

Conversion is only the starting point in religion. Thence we press on to many battles and the victors of faith. Our religious life should not be by fits and starts, but a steady, spiritual growth in grace and knowledge. Plant and animal life are progressive. Christian living is not chiefly a round of external duties. It is rather a secret power, an unfolding life, a stream proceeding from the throne of God, a heart out of which flows, like an artesian well, the waters of life.

The Christian life is a spontaneous one, filled with light love, and duty. Pleasing God is not a forced life, but a delight to do or endure his will. Like wholesome eating, talking, studying and laboring, it is spontaneous and joyful. It is a delight to reverence and obey the living Father and Friend of us all.

True religion is a permanent principle of life, free in its exercise and onward in its nature. It is to know, love and follow Christ. Enoch had this testimony that he pleased God. Beloved Paul says: "Be ye therefore followers of God as dear children." As the child imitates its parents, so should all seek to be like our Father in heaven.

All life is on-going, as seed-time tends to harvest. The nature of grace is to go on to perfection, as morn to noon, or flower to the fruit. The exuberant joy of the lamb settles into the dignity and peace of the grown sheep. Lambs gambol upon the meadow banks, while the older members of the flock rest upon the highland. So youthful converts are more joyful, and older disciples, more restful. Both may be filled with faith, hope, and love.

The evidences of a Christian growth in grace are an increase of faith, hope, love, purpose, principle, and good works. We must produce the nine fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, meekness, faith, temperance or self-control. Believers are known by their fruits. Obedience is better than sacrifice. They should have the witness of the Word, the Spirit, and a devoted life. Likeness to Christ is the ideal life. The real life is striving to reach the ideal one. The body is a sacred vessel, the temple of the Holy Ghost, consecrated and hallowed to the service of its Maker and Redeemer. All the faculties of the mind such as memory, conscience, and imagination, should reach, by culture and service, the highest moral excellence. The new life, and the only true life, finds its highest expression in supreme love to God, and equal love to men. Love is the fulfilling of the law. To this end, right living and self-denial are indispensable duties. It is not the striving for mere manhood, but rather Christ-likeness. The Bible is our standard, and Jesus Christ is our example.—OBSERVER.

MARRIED.

PALMER-SCHULL—Married at the residence of the bride's father, in Hocking Co., O., by Rev. B. F. Schilenger, Rev. J. H. Palmer to Miss Addie Schull, both of Hocking Co., O. They will start on Thursday 23rd, for their new home in Williams Co., where Bro. Palmer has made engagement to preach for one year. May God's blessing be upon them and prosper them, and may our loss be their gain, and may the Brethren in Williams Co., hold up their hands and watch, as well as pay, is my prayer.

DANIEL HENRICKS.

Sep. 21st, 1886.

OUR DEAD.

Our beloved brother, Henry Statler of Knox Co. departed for eternity Sept. 16th. He had been ailing since last winter when a tumor of a cancerous nature began to grow. This abnormal growth continued until it was thought best to have it cut out. This was a most painful operation. His skullbone was laid bare and then scraped. This, however, did not eradicate the poison that had already been sent through his system. The swelling again began and assumed more serious aspects. Upwards of a thousand dollars were spent to affect a cure, but money, medical skill, and surgical operations could not cure him. Death laid hold on him and God seized the victim. God has power over death and the grave.

Brother Statler will be missed in the house he left. He will be missed by the neighbors, and he will be missed by the church. His wife, his sons, and his daughters will miss him. But I believe their will be a chair for him in the Father's house. There will be friends there that will be glad to meet him. It was a heart rending separation here; but I believe for Brother Statler and others it will be a glorious reunion on yonder shore. I am made to think of Bro. Statler in connection with Cornelius of old. Bro. Statler, "a devout man, and one that feared God,"—I wish I could say "with all his house." I hope the day is dawning when the entire family may enter the fold of God. I pray for this, and I shall continue to pray for it. May the Lord pour into the heart of that sorrowing widow the Balm of Gilead. May God be a father to those fatherless children. "A father to the fatherless and a judge of the widow is God in his holy habitation," says the Psalmist.

His standing in the church and the neighborhood was practically demonstrated by the great multitude that came to pay their last tributes to the deceased. His age was 51 years, 2 months, and 5 days. Funeral services by

A. A. COBER.